Zions Herald

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Promenade At Rolling Ridge

(Boston Globe Photo)

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FROM COVER TO COVER

SPIRITUAL SCHIZOPHRENIA: THE DISEASE OF MODERNISM, a lecture by Professor Wilbur Long read at the Philosophy Forum in March, and reprinted from *The Personalist*. ..... Page 3.

THESE TWO THINGS, a glance at a former ministerial career by Harry E. Hurd, Methist layman of Plaistow, N. H., and author. ..... Page 9.

THE MAKING OF THE CHRISTIAN MIND, an address delivered at the educational gathering of the Methodist Conference meeting in Liverpool, England, by Lynn Harold Hough, Ph.D., some time dean of Drew Theological Seminary, Madison, New Jersey. ..... Page 10.

JOHN HUS AND HUMAN LIBERTY, a description of the important work of one of the founders of Protestantism, by the Rev. J. George Butler, pastor of the South Park Methodist Church, Hartford, Conn. ..... Page 12.

READERS WRITE

He Commends

I heartily commend you for the splendid and courageous editorial, "We Protest," and also for printing the answer to Mr. Hopkins made by Karl Baehr.

It seems to me incredible that a representative of the Missionary Society of The Methodist Church should write with such an arrogant assumption of "knowing all the final answers."

Of course, there are difficulties in the Near East and there will be many new ones that will emerge; but Israel is now a sovereign state and as such will be able to carry on her work.

Israel suffered great losses at the hands of aggressors from the neighboring Arab states, who raided her territory and drove into exile thousands of Palestinian Arabs. In spite of all this turmoil and disaster, Israel emerged a victor in the strife and the aggressors were driven from her soil.

In his report Hopkins pins his hope on a new group of Arab leaders not so "venal" and more efficient, who will head an uprising that "will be able to expel the Jews from Palestine." As one reads his report it seems that Hopkins commends this program, and he apparently takes it for granted that war is inevitable and commits the Methodist Missionary Board to this opinion. The only alternative is for Israel to commit political hara-kiri!

I have talked with a dozen men and women who have recently returned from Israel. All of them agree that Israel is making good progress in spite of all the criticism and difficulties she has to meet. One of my friends said the other day, "It becomes clear now that Israel will in a real sense become the spiritual homeland for the Jews of the world. This will answer the prayer of the centuries and while all the people of the Diaspora will not be brought together in one land, those who prefer to remain in other lands will not be so easily pushed around. They will remain in the lands where they now live as loyal subjects, not because there is no other place for them to go, but because of their own free choice."

In other words, Israel has become a nation among the nations of the world and the Jews now have a "daysman" to speak for them in the highest diplomatic councils.

Thanks and strength to your arm and spirit for the grand work you are doing.

(Rev.) Henry A. Atkinson,
General Secretary,
The Church Peace Union, New York City.

Cooling Breeze

Just a word to bring you a cooling breeze during this hot spell! The June 29th issue of Zions Herald is one of the best issues of any religious magazine I have yet seen. With the articles by Bunche, Bishops Lord and Stoney, together with the digest of Howard Selby's address and the report of Dr. Weatherhead, you certainly struck the jackpot.

I am keeping the number for future reference.

(Rev.) Guy H. Wayne,
West Somerville, Mass.

Our Cover Picture

On Sunday, July 24th *The Boston Globe* ran a feature picture story of the new Rolling Ridge educational center purchased last year by the New England Conference of The Methodist Church. This week's cover is, in our opinion, a typical picture of the wholesome and happy life which hundreds of Methodists will enjoy in the years ahead at Rolling Ridge. Throughout the entire nation these youth and adult assemblies are growing in significance and deserve the wholehearted support of churchmen.

Applauds Analysis

Your editorial, "We Protest!" is excelle It is about time the press emphasized t individual leaders in The Methodist Chur have no right to speak in the name of t whole church, or to intimate that they do unless the Council of Bishops has authoriz it. Even then, of course, we Methodists free to believe as we will.

I am a firm believer in the rights of Israeli government. Mr. Hopkins represe another position. We are both loyal Me odists. I happen to like Mr. Hopkins, bu do not like what he has done in this matt I both like and applaud your courageous a sensible analysis of it, and am glad y printed Karl Baehr's article.

(Rev.) John Emerson Zeiter
Hanson Place Central Methodist Chur
Brooklyn, New Yo

What About This?

Four years after assuming a pastorate Germantown I applied to the local minister association for membership. I was favored once with the following note. "As I und stand our association we are evangeli Theologically it is hardly possible for you be included. Now where theology is not i portant, ministerial associations are broac Some of us in Germantown adhere earnes to evangelicalism, and I am one of them."

Frankly, that attitude shocked me. In t previous pastorates no theological test been required by ministerial associatic though practically the same denominati were involved. I swallowed my feelings a subsequently discovered little reason for gretting non-acceptance in that ministe group.

Now, after nine years, a similar troubl experience has occurred again, and I see reason why it should not be known by oth than myself and those immediately concern Two members of a neighboring ministeri not the one mentioned above, invited me attend a meeting. I accepted wholehearte Ostensibly I was received into membersh in fact I was invited to preach at the un Thanksgiving service next November. I c not express how happy this acceptance m me feel.

But the pleasant sensation of being with other ministers in the community soon rudely shattered. Within three week committee called to inform me that I been excluded from membership by a vote 6 to 2. Apparently the two men who sponsored me voted for my membership. reason given for exclusion was the latitude belief my denomination permits regard the deity of Christ. Presumably I could h been accepted had I professed the cor brand of theology (whether I believed it not.)

(Continued on page 14)

Spiritual Schizophrenia: The Disease Of Modernism

WILBUR LONG

Every informed person knows that we are now living a world of confusion and ill-disguised chaos. The rrent of history moves rapidly and in a direction that cannot discern. It is obvious that events are not fully our control; on the contrary, as Emerson remarked, ings are in the saddle and ride mankind." No end of strums and formulae are at hand; but they are suspiusly reminiscent of the voice of obscurantism that would ve our problem by ritualistic phrases, shibboleths, or ches. The situation is nicely exemplified by the curnt issue of one of our popular magazines which, in one icle, complains that we have too much government d ought to get back to free enterprise, while in anner it points out that in our attempt to maintain free terprise we are being forced increasingly to adopt more vernment interference.

A civilization is healthy and vigorous when it maintains balance between unity and adventure or the creative d exploratory pursuit of enhanced values. This latter al is what the philosophers in modern times have called reedom." While the modern age is unique in its purit of freedom, it has paid for this advantage by the loss its unity. Unity involves the impregnation of a culre with an *idea;* it involves a dominant world-view and e-view. All of the civilizations up to the present have en unified by a metaphysical and religious idea; and it of some interest that Russian Communism is the first ajor attempt in history to establish a culture on a maialistic and secular foundation. Western civilization, ving lost its unity, however, is now being carried along the moral momentum of its past. It is consuming inherited ethical capital, and continues a ritualistic tivity determined by ideas that captured and vitalized sterday. We have no ideas of our own that can regalnize our age, recapture the spirit of unity essential to enduring culture, or give rational direction to our ergies and loyalties. Our predicament is reminiscent the man who, discussing with his neighbor the Mone Doctrine, was accused of not being a good American. did not say that I did not believe in the Monroe Docne," he retorted with indignation. "I do believe in it. would defend it with my life. All I said was that I n't know what it means."

We are now living in the fourth major critical period the history of Western Christendom. The first of these volved the difficult problem of unifying the two streams ancient Western culture, the Greco-Roman and the deo-Christian. The second was the preservation of the rm of that synthesis through the so-called dark ages at felt the destructive power of the German and Norse rbarians, but which did succeed in turning Islam back its Maginot Line behind the Pyrenees. The third was e crisis of modernism in the thirteenth century, inspired the renewed contact of Western Europe with the surior culture of Islamic Spain. Medieval modernism ok the form of an Aristotelian heresy which attacked the dominant Platonism derived from St. Augustine. It is an interesting fact that within less than a century the modernist movement had captured the Church; for this indicates the capacity of Western Christendom to advance, or at least change in thought, without serious disturbance to the unity of its culture.

The fourth crisis of Western civilization began as a series of fracturings during the Renaissance which then spread through the entire system of our ideas, values, and institutions until it produced revolutions in geography, cosmology, theoretical science, theology, speculative philosophy, politics, ethics, social philosophy, industry and industrial technology, and art. This process of fracturing has now been going on for five hundred years and is spreading to Asia. What is of supreme significance is the fact that the fractioning and disuniting process, accompanied by change all along the line, seems to be increasing in tempo, as though in the path of a logarithmic curve; so that at present the lines of fracturing are deeper than at any time during the modern period beginning with the Renaissance. The situation tempts us to recall the dancer of the tarantella whose whirling rises in frenzy until suddenly he collapses into inert prostration. The modern situation is, in fact, unique in Western history; for while revolutionary changes in the past have been mitigated and channeled by a dominant, unifying idea, such an idea is absent in our own era. The decay of Greece, for example, was cushioned by the unifying power of the Roman Empire; and when Rome fell the seeds of classicism were preserved by the unifying idea of the Church. It is precisely these unifying ideas and forces that are lacking in our own time. The process of culture-fracturing that we are witnessing about us in analogous to what in the individual person is called paranoia or schizophrenia. The term "schizophrenia" was coined by the psychologist Buehler to mark the radical fragmentation of the self to the core of its *elan* or psyche. It always involves the loss of affective and effective contact with reality and the breakdown of sympathetic union with other persons. Using the word in its etymological meaning of "split life," it aptly characterizes the condition of Western culture at the present time.

A specimen and type of our predicament is the present state of higher education. Learning is split into a series of unrelated departments, subdepartments, and specializations. Facts newly discovered come pouring in, but there is no corresponding capacity for synthesis. There are innumerable ideas, but no idea of wholeness or integration. The educational process — in this instance the term is a euphemism — becomes chiefly the memorizing of a mass of unrelated details that are largely intended for rule-of-thumb application in the world of social discourse, commerce, engineering, law, social service, medicine, or high-school teaching. Aside from the Jesuit colleges, and from some fundamentalist religious schools that make no pretense of integrating religion with modern knowl-

edge, our colleges and universities offer their students neither a world-view nor a life-view; and, indeed, they scarcely encourage the student body to seek a metaphysical and ethical formula. As a matter of fact, a Gallup poll to investigate the prevalence of unifying ideas among the educators themselves would be as revealing as the Kinsey report. Since the nineteenth century knowledge has lost its sense of unity, whose presence in former times is indicated by the earlier practice of calling the sciences "natural philosophy." We still grant the degree of "doctor of philosophy" to advanced students in every field, although now they need never have opened a book on metaphysics, theory of knowledge, logic, or ethics, and may never have heard that the ideal of learning is properly one of organic integrity or systematic wholeness. The educational situation is typified by a conversation between two students the other day in which one of them, apparently a school of commerce man, remarked, "Modern education is a sort of scrambled hash. You pick a course here and a course there, and you don't get any idea of the unity of things whatsoever." "Yes," replied his companion, a school of engineering student, "you and I don't even speak the same language."

The shattering of thought, by sterilizing education and scholarship of all unifying or philosophical principles, inevitably shifts learning from the goal of expanding awareness to that of practical utility; and when this happens education is replaced by training. The result, as Whitehead has observed, is the trivializing of education and of scholarship. And when this occurs we are on the way to the trivializing of life.

The situation in education is symptomatic of the condition of our culture as a whole. The chief reason for this, as the ancient Taoists well knew, and as Bergson more recently discovered, is the fact that the intellect tends to be a fracturing instrument. Without the power of massive unifying ideas, galvanized by strong and enduring feeling, it combines with the natural selfishness of groups, classes, and individuals to cause disintegration of moral, political, social, and cultural wholeness. Civilization, we might say, is a race between the capacity of unifying ideas to engender discipline, harmony and vision, and the tendency of the intellect, directed to details, to fracture and thus destroy. At the present time the disintegrative power of intellect is dominant over the integrative power of ideas in Western civilization. This is because we have no genuine, vital integrative ideas at all. In this lies our danger; for a culture cannot exist indefinitely without them.

Wisdom is in large measure a product of history; and therefore it may be of some value to examine briefly the outstanding facts connected with the fracturing process that has been active since the Renaissance. Specifically we shall examine the following instances of culture-disintegration: the split between morality and religion i the Renaissance; the consequent inversion of the trad tional relations existing between theology and anthr pology; the divorce between history and thought in th seventeenth century; the isolation of theology from mo ern science; the rigid modern separation between natu and poetry; the modern abandonment of the classical the centric and value-centric view of reality; the consequer splitting of nature and man into two incompatible part the separating of politics and economics from ethics; th resulting rise of class-line fractures and its embodime in Marxism; the consequent split of the West into th liberalistic-democratic and totalitarian-paternalistic goal and the attempt to resynthesize man and nature by d stroying man and his values. These are the outstandin phases of the disintegrative process of modern Wester culture which is now spreading to the East.

In the great classical tradition, whether Greek or Chri tian, human values were conceived to stem from a cosm value that may be named the Divine, and to find the unity and consummation in it. In other words, the clas ical tradition was theocentric in a wa that made God more essentially abs lute Value than mere absolute Powe With the rise of the Renaissance, hov ever, this view of the unity of ethic as the pursuit of value and religic was abandoned. (It was this perio significantly, that saw the beginnir of the movement to wrest philosoph from the monopoly of the clerg Modern philosophy begins as an a most exclusive activity of the laity From the standpoint of the Renai sance morality is exclusively a huma concern, as it was for the Greeks, b with this significant difference th while the Greek philosophers co sidered theological values, and hen the religious spirit, to be the heart of human existenc the typical Renaissance man divorced life from all rel tion to religion. Religion was identified by him sole with insurance against Hell and the winning of Heave This view the Papacy itself shared. Renaissance Rom one-fourth of whose citizens were supported by prostit tion, became a Bacchanalian center of corruption, lu pomp, luxury, and intrigue unrivaled by the court of a secular prince in Europe and scarcely by the earlier Rom of the Caesars.

What is significant in this is the fact that during th period of unbounded license no one challenged the sp itual authority of the Papacy as the effective intermedia between Heaven and Man. In the words of Symonc the Vicar of Christ, in spite of the scandals of his priva life, "is still a holy being. His foot is kissed by thousanc His curse and blessing carry death and life. He rises fro the bed of harlots to unlock or bolt the gates of Heav and Purgatory. In the midst of crime he believes hir self to be the representative of Christ on earth." ("T Renaissance," The Modern Library, I:188.)

Mysticism And Ethics

"Ethics must make up its mind to base itself in mysticism. But mysticism, on its side, must never suppose that it exists for its own sake. It is not the blossom itself, but only the green calyx which is its support. The blossom is ethics. Mysticism that exists for its own sake is the salt which has lost its savor."

— *Albert Schweitzer*

This splitting of life and religion has left its permanent ark on Western Christendom, particularly outside of nglish-speaking countries, where it is common for in-llectuals to relegate religion exclusively to the other-orldly business of saving the immortal soul. This is ıe reason why the Christian Church has been so inef-ctual in recent times toward any ethical control over e practical economic and political leadership of Western ıtions.

HE INVERSION OF THE TRADITIONAL RELATIONS BETWEEN THEOLOGY AND ANTHROPOLOGY

In intimate connection with the secularizing of life in e Renaissance was the shifting and inverting of the avitational center of human values. If Copernicus ıanged the medieval picture by placing the sun at the smic center, and by relegating the earth to a minor sition of a solar satellite, the Renaissance effected a sim-ır revolution when it shifted man into the place of cen-al good and relegated the theological object to the status an instrumental of utility value. In the classical system, we have seen, God, or the Divine Object, is the value-nter of all things. For Plato it was the divine Idea of e Good, or, later, the community of gods. For Aristotle e universe gyrates about Divine Mind as its axis and ıstaining value, a view adopted also by the Stoics. For e Neoplatonists the universe is suspended upon the di-ne Holy Trinity. For mature Judaism the cosmos ex-bits the power and majesty of Elohim; while in Chris-anity the center is God the Father, or later, a trinity sim-ır to that of Neoplatonism. The Middle Ages retained is theocentric view of values which is identified with e doctrine of the *ens realissimum* or *ens perfectissimum,* ıd gave it timeless expression in the Gothic cathedral, ante's "Divine Comedy" and the "Summa" of Aquinas.

The Renaissance, however, identified God essentially ith Power, not with Value, and this view was adopted th by sixteenth-century Calvinism and by seventeenth-ntury liberal deism. In Calvinism God is essentially scrutable Power. Lutheranism fared little better, since hen it repudiated Greek values it lost all capacity for oviding man with metaphors and imagery that could gnificantly identify Deity and the divine. Seventeenth-ntury deism, with its astringent notion of value could no better than identify God with the First Cause of e world; and this meant identifying the theological ob-ct with abstract Power. It was in these terms that Hume, ained a Calvinist, pointed out that a Power-God is no ject that has any religious value in the absence of spe-fic claims authenticated by miracles. This obvious truth stroyed the optimism of natural theology which identi-ed knowledge of God with the knowledge of nature, ıd inspired the Kantian revision of theology based on non-supernaturalist foundation. (Incidentally, the argu-ent of Hume was shared independently by John Wes-y and provided the logical basis for his Bible-grounded ctrine of "experimental religion.") This inversion of e gravitational center of value in the Renaissance and e seventeenth century was continued into recent times. was embodied in the Kantian resort to Deity as a utility value supporting the moral enterprise; and more recently this attitude has been expressed — was it by William James? — in the remark that we must hope that God is on our side. Hegel moved a step beyond this, in spite of his endeavor to re-establish an adequate theocentric view similar to that of classicism, by maintaining that God comes to self-consciousness only in man; which amounts to saying, as Fichte had already hinted, that the philosopher (Hegel himself in this case) and the world-creating statesman (Napoleon) is supreme God.

The Renaissance identification of absolute value with man, and its reduction of diety to utility-value, led first to unbridled individualism, then to the individual of "enlightened self-interest" which took seriously its social responsibilities, and finally to the practical deification of the group. This final stage is embodied in the Utilitarianism of Bentham, the "Society" or "Humanity" of Comte, the "Proletariat" of Marx, the "Race" of Hitler and the "State" of Mussolini. It is doubtful, however, if Humanity in any form is an adequate, permanent focus for the value aspirations of persons. Concretely men are not divine, and their deification easily turns into disillusionment. Collectively considered as "Humanity" they become an abstraction; and an abstraction cannot provide man permanently with an adequate value. So much we must grant Nietzsche in his criticism of undiluted sociological theology or pseudo-theology.

THE DIVORCE OF MODERNISM FROM HISTORY

Disillusionment with traditional cosmology led both Bacon and Galileo to adopt a methodological principle of free investigation completely alienated from reliance on history. This was given philosophic formulation by Descartes in his program of systematic doubt; and although he limited it to cosmology and speculative metaphysics, it quickly became the general formula of seventeenth-century thought. Among the outstanding minds of that age Leibniz alone escaped this spirit of nihilism; and this fact explains why the new stress on history is essentially derived from Germany. The basic error of nihilism is the assumption that truth need not be cumulative. But if this were so there would be no truth. For each age would then be justified in supposing that wisdom began with it; while later generations would equally be justified in condemning its beliefs as folly. When tomorrow arrives the present generation will be a part of the historic past; and by definition its truth will now be error. Pope stated the logic of this fact precisely in his celebrated couplet:

"We think our fathers fools, so wise we grow,
Our wiser sons, no doubt, will think us so."

While the nihilistic error is most vividly represented now in the Marxist system, which consigns all historic wisdom to the limbo of "bourgeois" error, a similar nihilism developed in nineteenth-century science, which divorced itself from both the history of science and from philosophy; and it is characteristic of contemporary philosophy itself as taught to the younger generation. As a result of their anti-historical education, younger trained

(Continued on page 22)

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Mrs. Roosevelt And The Cardinal

Last week's discussion between Mrs. Franklin D. Roosevelt and the head of the Roman Catholic Church in New York City, Francis Cardinal Spellman, has been one of the more healthy episodes in the consideration of separation of church and state. Mrs. Roosevelt had spoken in honest support of the Barden amendment to the bill for Federal Aid to Education because she believes that separation of church and state is essential for religious freedom in America. Because Roman Catholicism has been so determined in its insistence that federal and state taxation should be made available to it for support of its schools, Cardinal Spellman immediately issued a scathing indictment of Mrs. Roosevelt in which he labeled her as anti-Catholic because of her views.

Comment, for the most part, has not been in favor of Cardinal Spellman. *The New York Herald Tribune* said editorially, "Mrs. Roosevelt's approach showed a manifest intention to state her case objectively and temperately. If the subject cannot be discussed on this plane, it cannot be debated rationally at all. It is therefore regrettable that Cardinal Spellman, clothed with great spiritual authority among his co-religionists, and with the respect which so many non-Catholics have invested him, should have taken Mrs. Roosevelt's remarks as a personal attack involvi anti-Catholic prejudice."

The issue has been excellently stated by the Am ican Civil Liberties Union in its release of July 25t

"The American Civil Liberties Union has cons tently defended the freedom of religious worship. has always vigorously opposed manifestations of b against any group because of its religious beliefs. A attack like Cardinal Spellman's on Mrs. Roosev does not advance the cause of religion or support t principle of religious tolerance. On the contrary, su an attack tends to discourage the fair public discussi of issues which merit fullest debate. It therefore d serves American democracy. Opposition to using pu lic funds to aid the educational institutions of varic religious sects does not constitute prejudice against a one of those sects. It is an important principle American democracy that the separation betwe church and state be an absolute one. We regret th Cardinal Spellman has confused support of this Am ican principle, which the A. C. L. U. warmly end ses, with religious discrimination, which the A. C. U. wholly opposes."

We believe that the discussion is healthy because brings the issue into the open. If the cardinal rep sents the view of Roman Catholicism, then we knc that we have a definite political struggle ahead maintain separation of church and state. We belie that too many Protestants, Jews, and non-religioni have been asleep on this question and that episoc like the Spellman-Roosevelt discussion might w serve to arouse those sleepy people and send them ir action. It is not anti-Catholic to oppose a political a bition of its hierarchy; our struggle is to maintain complete freedom of worship in our democracy a we know full well that when state funds are used f sectarian purposes that freedom is at once jeopardize

Not All Southerners

A haunting letter from a good Southern friend ZIONS HERALD reminds this editor that not all sou erners are racists or members of the despicable K Klux Klan. It was a friendly letter from a lo churchman whose sterling Christian character h been an inspiration to thousands of people. He f that ZIONS HERALD had been too critical of the Sou and enclosed a copy of an article printed recently *Collier's* which told how many churchmen we giving courageous service to combatting racism a the Ku Klux Klan.

The rebuke — though gentle — was well deserved this paper has been guilty of any implication that racism was south of the Mason and Dixon line. acism is badly entrenched throughout America. Bos-n's head hangs in shame as it considers the plight of any of its Negroes; certainly Harlem in New York ty must be regarded as a bitter blow to democracy. he so-called trial of six Negroes in Trenton, N. J. d the death sentence imposed upon them based on rced confessions, no evidence, and general "hush-ish" has been rightfully labeled "Lynching North-n Style."

No, good friends of the South, ZIONS HERALD does t believe that racism is a Southern problem, nor es it believe that all southerners are Ku Klux Klan-s. Our modern post-war rise of racial hatred is a tional problem and one which the church must ce courageously. Moreover, we know that in areas here the problem is more acute it is difficult indeed r churchmen to be outspoken in their opposition to m Crowism.

ZIONS HERALD does believe — as it has for its 127 ars — that all people are children of God and that e Church must be everlastingly at work to bring out a social order where the children of God will ve equality of rights and equal opportunities for curity. We believe that this is consistent with de-ocracy and with our Christian theology. When big-ry and cowardly organizations like the Ku Klux lan seek to destroy those God-given rights, then e believe that righteous indignation should be ex-cised and the evil germs removed.

Hiroshima Day — August 6

Next Saturday is the day when we remember the ugust 6, 1945 atomic bombing of Hiroshima. hurchmen ought to have a peculiar feeling on that y, for their Christian friends in Japan celebrate the y as one of repentance; the question before us, there-re, is whether we should celebrate it as a day of mpassion.

A group of Boston University students, under the rection of Professor Eugene L. Belisle of the School Public Relations, have proposed several things for urchmen to consider between now and 9:15 a. m. ugust 6th. First, they suggest that all church bells ng at 9:15 that morning and that we pause in silent ayer or meditation, mindful of the world-changing gnificance of the day. Secondly they suggest that tween now and next Saturday, we talk to our friends about the approaching hour so that a mass of public thought shall be made aware of the importance of atomic power. Finally, they suggest that we send friendly greetings or gifts to groups of people in other nations and that efforts be made to establish definite contacts on a world basis for a fellowship of world peace.

The spiritual alternative to war is assuredly the business of the churchman. The prevention of world war is a spiritual problem, not a military one. Hiroshima Day should grow in importance and become a day of specific action for the spiritual restoration of the world.

The Hope Of The Ant

One of the parson-circle stories of fairly recent vintage concerns a colony of ants who unwisely built their house of sand upon a golf course. One day a golfer's club missed the ball and with one blow, a thousand ants went to their deaths; another try and he missed the ball and wiped out another thousand ants. The two ants who remained after the golfer's second swing said to each other, "We'd better get on the ball!"

The slang phrase "getting on the ball" has a spirit about it that is good. It is used in addressing a person who is not putting his talents to work; it is used in addressing a group or a team in need of encouragement. The phrase is encouraging because it assumes that improvement is possible. Modern man finds himself looking for escapes from bacteriological warfare, radio-active clouds, or atomic annihilation; nobody needs to tell him how much he has failed — he knows that — but he is extremely interested in knowing whether or not there is anything he can do about his plight.

Much of our modern environment speaks of defeating fatalism. The political struggles of man to arrive at democracy are thrown out of joint by the desperation and exhaustion of the tired world. We need a realistic encouragement to meet our day's demands. Man obeys marching orders when within himself there is a response to spiritual leadership, and he rightfully looks to the church as a place where he can develop ability to hear and react to the "Behold I send you forth." He tries to sense the divine imperative to build a better world. The hope of the two ants on the golf course was bound up with a superimposed directive; the hope of man is bound up with spiritual motivation.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For August 14

FESTIVAL SONGS: PSALMS 105:1-6; 117; 118:19-24.

"Give Thanks Unto the Lord"

The Psalms of Praise used by the Hebrew people in their private and public devotions were always directed toward God. The people were exhorted in the Festival Songs like the 105th, 117th, and 118th to "Give thanks unto the Lord; to call upon his name." Their ancestors received a goodly share of praise but always it was Jehovah who stood behind the scenes as their great benefactor. It was God's wondrous works about which the people centered their festivals.

In the Festival Songs there were three great Hebrew festivals which furnished the background. They were: the Passover, the Feast of Weeks, and the Feast of Tabernacles. The Passover celebrated the great deliverance of the Children of Israel from Egyptian bondage. Jehovah had in that great historical event passed over the houses of the Israelites as the first born of the Egyptians were slain. Out of this came the feast Jesus instituted as the Sacrament of the Lord's Supper.

The Feast of Harvest took place in the early summer, when the first fruits had been gathered in. Fifty days after the Feast of the Passover, when the first fruits of the harvest had been gathered, the Feast of Weeks or Harvest was held.

The Feast of Harvest or Ingathering was the third one observed by the Hebrews. During this feast the people dwelt in flimsy shacks made of boughs of trees. These were to remind them of the days they had spent in the wilderness.

The purpose of these sacred festivals was to acknowledge the goodness of God to the Children of Israel.

Modern Christian Holy Days

The Christian spelling of our religious festivals is Holy Days not holidays. We have robbed our most sacred days of much of their meaning and value by turning them into orgies of eating, drinking and making merry. The business interests which have exploited Sunday and every national holiday have done a terrible job on Christmas and Easter. The day by day sales of everything from dog food to caskets as Christmas gifts leave even Bible students wondering whose birthday is being celebrated at Christmas. A frantic effort was made some years ago to have Thanksgiving Day set a week earlier in the year to lengthen the time between Thanksgiving and Christmas sales in stores. We would like to think this was to give the worn out sales girls time to get a longer breathing spell between the two rush seasons but the profit motive lurked in the background.

There is a Christian way to celebrate Holy Days and they were not instituted to fatten the cash box of Christians who have prostituted the days to gain rather than to give the spirit a lift.

It is high time we began to rescue our Christian Holy Days from the clutches of exploiters and restored them t their rightful place in the Christian calendar. In so d ing we might well follow the pattern of the 117th Psal who told the people to "Give thanks unto the Lord."

Thanksgiving Day was set aside for national thanksgi ing to God. The men and women who came from f places to a wilderness home knew that it was only b God's hand that they were able to build their dreams in reality. It would be well with our souls if we got in our celebration of the day something of their religiou zeal and forgot for a season some of the sordidness th tries to convert righteousness into gain. And while w are giving thanks as a nation it might be well to exten our borders of thanksgiving and make it a world day thanks.

Rejected Stones

There is this interesting sentence tucked away in th 118th Psalm which deserves our attention: "The stor which the builders rejected has become the head stor of the corner." Evidently a stone was cast aside by th chief builders because it was not suitable for the regula routine, building plan. When a corner stone was neede this stone was selected.

This legend is carved on the corner stone of a colleg building in the mid-west: "Christ — The Chief Corn Stone." It is very suggestive in its surroundings. Wh better stone could be used in an educational institutio than one upon which this bit of language was carved.

In the structure of Judaism, Jesus Christ did not fit. H was not cut to the proper standards of Jewish orthodox He was not like Paul, "A Hebrew of the Hebrews" b rather a new creation. The old Jewish religion had t many standard laws and procedures in it to fit into th new structure of religion designed for all mankind. Jes was rejected by the Jews and became the center of Chri tianity.

We need to be very careful that in our program of r ligion we do not reject some stones that do not fit the o building patterns. We have discarded some very goo stones in building the structure of organized religio When William Booth did not fit into the petty pla of a restricted Methodism of his day, he was rejected a cast out. Later he founded the Salvation Army. In rece years we have treated some great Christians as unsuitab building material only to see them leave the church a become leaders in a great crusade for man's salvation. the church expects to build for the future it should be ve careful of corner stones which do not fit the chicken co plans of some petty builder and are rejected. Standar conforming bricks are needed in walls and pavements a chimneys. But when you want to build a great new mov ment or a Christian structure worthy of a new day son rejected stone may be better. It requires rare courage a foresight on the part of builders to pick up some discre ited leader and put him where he rightfully belongs.

These Two Things

HARRY ELMORE HURD

The other day the Lithuanian receiving foreman of the eat mill for whom I am purchasing agent passed me newspaper clipping reminding me that twenty years ago had hung my Geneva gown in the closet forever and signed from the church after eighteen years of happy inistry. This reminded me that I have intended for enty years to attempt to answer a question put to me Rollo Walter Brown one evening in Peterborough as e stood on the edge of a meadow reflecting about the sues of life. "Why it is," Mr. Brown asked, "that so any of the best men I know are outside the church?"

Looking backward across twenty years divided between usiness and authorship gives me, I hope, sufficient perective to answer my author-friend's question. Of course ere are reasons as varied as complex human nature why any of the finest persons we know are outside the church ut it seems to one man that the major reason may be ound in the fact that ministers and church members do ot seem to realize that there are only two things which re of primary importance to religion.

I shall never forget the day I entered a denominational ookstore in New York City upon my return from France, here I served in the War to End Wars as chaplain of e 33rd United States Engineers. As I picked up book fter book from the counters of the store to ascertain hat the church had been thinking during my war days nd read the titles I exclaimed, "My God, does anybody elieve that these subjects are important to religion!" here were volumes considering the possibility of an interediary stage between this life and the next, discussions f how much water it takes to baptize "a soul" into eaven, polemics on the whyness of the thus of this and at and similiar subjects which have split Christendom nto more denominations than there are varieties of cerin much-advertized pickles.

Down the years I have kept a pocket communion set ontaining six glasses and a silver paten — these glasses ave never been washed and every man who drank the ommunion wine from them is dead. Not one of those en, now dead, wanted to know whether it was necesary to be immersed or sprinkled, not one of them showed e slightest interest in doctrinal problems, indeed many f them, seeing the silver crosses on my shoulders, did ot ask if I were Protestant or Roman Catholic. They anted to know if I believed that God would forgive em if they were truly sorry for their sins. These men ere all like the colored soldier who had expressed a ish to talk with a chaplain.

"I'se been a bad boy," he confessed. "Do you think Gawd will forgive me?" I asked him if he remembered unning to his mother after having been a naughty boy. I'se shore does."

"What did she do?" "She kissed me and forgave me," e sobbed.

"God is like your mother," I assured. He gulped down e glass of communion wine, ate the symbolic piece of bread, nodded, smiled and died. In the final hour religion is always as simple as that — a desire for forgiveness and the assurance that God is friendly and forgiving.

The first of the two important things, as one man conceives religion, is *the fact of sin and its cure.* The old Hebrews used a word for sin meaning "to miss the mark." Every man knows what is wrong *for him.* No reasonable person would wish to see a repetition of the excesses of early revivalism but there was a truth at the heart of the Wesleyan Revival and at the core of Henry Ward Beecher's preaching when he made sin appear so real and punishment so certain that sinners clutched the pews to keep from falling into hell. Man misses the mark . . . he "comes short of the glory of God," and admits it (at least in private) and has little respect for the exponent of religion who does not challenge life while affirming that a person, with God's help, can attain to heights of life impossible to reach by the exercise of "sheer will power." Was it not Gladstone who stomped out of church growling, "Religion has come to a pretty pass when it is made a personal matter!' Sunday morning talks on esthetics will dwindle any congregation to a "baker's dozen." The great English actor, Garrett, complained of the ministers of his day that they "presented truth as untruth whereas actors presented untruth as though it were true." Protestantism placed the sermon at the center of worship, instead of the mass, because it believed that men are saved, to borrow the language of Paul, "by the foolishness of preaching."

Not A Sin To Be Interesting

Modern ministers are handicapped by a revised vocabulary, which is one of the reasons, we assume, that Dean Albert C. Knudson once said, "We may have to retain the devil for rhetorical purposes." A knowledge of the facts of heredity may be far more challenging than the earlier preachment that all men are born in sin because Adam yielded to temptation. To affirm that we are not punished for our sins but *by them* is less lurid than the "brimstone" preaching of Billy Sunday but it does not make sin less real or devastating. Any preacher who dares to challenge sin, private and social, and offer the grace of God as a cure will fill the pews of his church, especially if he remembers that it is not a sin to be interesting.

The second, and only other theme of major importance, is *the fact of sorrow and its solace.* We use the word sorrow to include grief, perplexity, calamity and all the burdens which deject man's spirit. Bishop Edwin Hughes once chose as his text: "My grace is sufficient for thee; my strength is made perfect in weakness." Before writing his sermon he made an intellectual visit to the homes of his parish and concluded that only two families in his church did not have sorrow or failure, or a wayward member, or a Spartan fox under their tunic. When he had concluded his sermon the following Sunday the heads of the only two families without sorrow pressed down

the aisle to thank the bishop for the comfort of his message.

When I resigned from the ministry (for personal reasons), I spent an entire day burning letters which had come to me from persons who wished to thank me for sustaining them in the hour of trial. Most persons who go up to church on Sunday morning are carrying some sort of burden and they will fill that church which sends them home heartened.

When I was a fledgling minister I recall carrying a little boy up to bed in my arms. He was kicking and squirming. As I mounted the stairs I was filled with a consciousness of power and an awareness that religion, if it is real, assures all persons who are weary and heavy-ladened that God's grace is sufficient. His strength is made perfect in human weakness.

During war days in France, I used to go to church with my Catholic men and I delighted in the pageantry of the Roman service. It is obvious that ritual aids even the most intelligent of us in comprehending spiritual tru but rituals and dogmas are not only secondary but th offer the perpetual temptation to substitute symbols ar non-essentials for reality. The Protestant church has tri to evade Daudet's slur, "as dreary as a Protestant templ open once a week" by an elaborate program of bean su pers and bazaars, clubs and circles — all of which is whol some and good if kept secondary to the one thing whic distinguished the church from other fraternal organiz tions, namely, the proclamation of the fact that the Gra of God is able to lift life to a higher level and to ease th burden which would otherwise be too great for men t bear. Protestant, Jew and Roman Catholic are agree that the unique gift of religion is its offer of a cure fo sin and divine strength to sustain human beings in the hour of weakness. The quarrels of the church have bee over dogmas and non-essentials and it is well for us t remember that when men quarrel over religion they cea to be religious.

The Making Of The Christian Mind

LYNN HAROLD HOUGH

Sir Richard Livingstone, the president of Corpus Christi College and the vice-chancellor of the University of Oxford in the fifth annual lecture of the National Book League made a profound analysis of some important matters in respect of contemporary education. "We shall drift on the currents of chance desires, of the mood of the day, of the pressure of circumstances," he said, "unless we appeal to some definite principle. . . . How paradoxical if in an age of rationalism we should not feel the need of a reasoned philosophy of life. . . . How strange if at a time when we all agree that we must understand or at least have a theory of nature so that we may control it, the importance of a rational theory on which to base conduct is not equally apparent!"

Dr. Eric James the high master of the Manchester Grammar School in a recent book entitled "An Essay on the Content of Education" reminds us that Plato's guardians had become supreme professionals for "their studies have led them to a knowledge of general principles so broad and so profound that they include all special subjects beneath the synoptic vision of a right judgment. In a word the guardians are wise in all things for they have attained a knowledge of the Good. . . . The problem with which we are faced is to diffuse the culture which has hitherto been the privilege of a minority without debasing it." Going on to discuss the relation of religion to education he quotes A. E. Taylor as saying in "The Faith of a Moralist:" "It is idle to hope as some of our contemporaries perhaps are hoping, that the secularisation of education may at least leave religion in being as a graceful and desirable embellishment of life for the exceptionally sensitive and imaginative souls. It is of the very nature of living religion to claim the supreme direction of effort and action. If the claim is disallowed religion itself ceases to be real; if it is allowed it is idle to dispute the right of religion to be made the foundation of education."

I should like to begin by associating myself with th concern for an education which shall inculcate definit principles. I should like to associate myself with the pos tion that education must transmit the full richness of ou culture inheritance. And I should like to make my ow assertion that religion must be made the foundation o true education. But I should like to go a step farthe and to make the claim that it is the Christian religio which must be made the basis of the education which wi bring the best intellectual and moral and social and spi itual promise to mankind. In other words education a its best will be engaged with the making of the Christia mind.

Methods Must Be Servants

That in our time education often manifests other an different interests it would be impossible to deny. Method and techniques and psychological interests and instru mental goals often occupy completely the minds of thos engaged in education. And it must be admitted that thos so occupied have made a genuine and far-reaching con tribution to the theory and practice of education. Bu when these things take the place of that substance whic gives the intellectual life its validity and of that trut which is expressed in the corpus of the Christian faith, w come upon confusion and frustration and sometimes upo moral and intellectual and spiritual disintegration. Tha the truth must be psychologically mediated it is importan to see and to assert. But the psychological process doe not create the truth which it sets forth. That educatio should be adjusted to the processes and to the needs o the growing mind of the child we must all admit. Bu an education adjusted to the psychological needs of th child is one thing and an education so centered in th child that in some odd sense he creates the substance o what he is taught is quite another. It is possible by slip pery words and over adroit manipulation of meanings t

nasculate the Christian religion at the very moment nen one appears as its accredited teacher. We are not manufacture a new religion by means of a study of e life of the child and then baptize this new religion th the name of Christianity. The methods must be e servants of the truth. They must not be substitutes r the truth.

Words Become Flesh

The making of the Christian mind involves a personal propriation of the corpus of Christian thought in such fashion that this thought comes to life in actual experi-ce. The Christian organism of thought and experience the vital matter. Christian truth was given in and rough experience and it becomes a personal possession the same fashion. The Old Testament sets forth the ligious experience of Israel. Through centuries engaged the adventure of having personal relations with the ving God, men came to have certain deep and abiding eliefs about God and man and sin and forgiveness and e divine gift of a good future. The New Testament lls the story of men's meeting with Jesus Christ and the great beliefs which inevitably followed that experi-ce. It tells the tale of the death which changed all her matters of life and death. It tells the tale of the surrection in which death itself was slain. It tells the le of the fashion in which a personal appropriation of ese things became the very living experience of redemp-on. And so the corpus of thought and the living experi-ce constantly meet and cross-fertilize each other in the ligion of the New Testament. And so they must meet d cross-fertilize each other in these modern days. The eat beliefs constitute the intellectual substance of re-gion. These beliefs become living experience issued as e very power of religion. Both the intellectual accept-ce and the personal appropriation are necessary for the aking of the Christian mind.

So one finds precisely the definite principles without hich life would fall apart. And because these principles e alive in the living God they have creative energy as ell as dependable security. Truth come to life in Christ the very essence of Christian education, and when he s faithfully transmitted this truth the teacher can say ith the faithful preacher: "I have kept the faith."

To Fulfill

The task of the Christian educator moves out and em-aces wider fields. It must relate itself to the whole vast heritance of human culture. And things are ours. And e are Christ's and Christ is God's. This means that the oduct of every culture in the world must be submitted Christian criticism. It must be brought to the bar of e judgment of Christ. And all which is able to meet is searching test becomes a part of the Christian mind. he light that lighteth every man coming into the world s some quality of shining in every culture and in every nd. All of these lights are to be brought to the great ght. And so the best of every culture will finally be cluded in the Christian tradition. Not only will Athens me to Jerusalem, but every human city will bring some-ing to the city of God. All of this requires the sharpest discrimination as well as the deepest sympathy. Some things must be thrown out. Some things must be destroyed. Christianity is not a vast gregariousness. Clear discrimination comes first and then generous and sympathetic understanding. There are always two sides to the process. "Ye have heard that it was said — But I say unto you." That represents the discrimination and the judgment. "I came not to destroy but to fulfill." That represents the final inclusiveness. In the Christian mind the culture of the world comes to judgment. In the Christian mind the culture of the world comes to fulfilment.

Doers Of The Word

The Christian mind is not passive. It is active. It is not content to contemplate the vast panorama of experience. It is not content with the exercise of the powers of judgment and of appropriation. Its inner action of judgment inspires outward action in the world. The greatest teacher of all declared that the fields were white and ready for the harvest. The inner life of the mind must become the outer action of the hand. So it comes to pass that no good is without a friend after the Christian mind has accepted it. So it comes about that no evil is without a foe after the Christian mind has condemned it. This invasion of life by Christian thought is a vast and also a precarious business. It it inevitable and there must be no attempt to avoid it. But it must always be realized that the action may become so intense that the Christian insight which inspires the action may be lost. The doer of Christian deeds must always be going back to the treasure house of Christian thoughts for the safety of his own soul and for the good of the world. Without the Christian mind there is no truly Christian action. Without Christian action the Christian mind would be doomed to sterility at last. The Christian thinker often condemns the man of action. The man of action is often impatient with the Christian thinker. But neither is important without the other. So it is good that in Christian schools there should be laboratories of Christian action. And Christian truth will become all the clearer by the process. It is not only true that you learn to do by doing. It is also true that you learn to think by doing. The insights clarified by action become the best understood insights of all.

When we see the full quality of the Christian mind the task of the man entrusted with its activities is seen in something of its full dignity and meaning. Its goal is nothing less than the bringing of all thought and all activity into captivity to Christ. Through its guidance theology becomes culture and doctrine becomes action. The cultures of the world find their true meaning at last as part of the great Christian fullness of life.

Surely all this makes it clear that the Christian message has the most amazing relevance to the urgent and tragic needs of our time. In an age of confusion and moral and spiritual disintegration the Christian mind holds the secrets of security and creative action. And so it comes to pass that the maker of the Christian mind must sit among the kings and judges of the earth.

John Hus And Human Liberty

J. GEORGE BUTLER

A sermon broadcast over Station WDRC, Hartford, Conn., on July 3rd.

"With a great price obtained I this freedom." So spake the Roman captain to St. Paul. So speak we all: With a great price, have we obtained our freedom. On this Sunday, when we commemorate the birth of our nation, let us pause and think of the great price with which this freedom that is ours has been bought. Let us think of the holy words of America.

"Our Father's God to Thee
Author of Liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

As we remember the stirring deeds of July 4, 1776, let us remember what freedom is — not only the state or condition of being free, but the right of self-determination, political liberty, not subject to arbitrary or despotic rule — living under a government based on the consent of the people. Where did the ideas of the right of the individual to be free come from? From the Bible. From the belief that each man is a child of God and is of infinite worth in the sight of God. That idea, above all others is responsible for free, democratic government today.

The long struggle of men upward from tragic, despotic tyranny, from bondage and slavery, intellectual and political, is a long pilgrimage. American freedom would not have been possible had there not been brave, fearless men of the long ago who believed in God enough to die for their ideals, who prepared the way for democratic government. In the first century of Christianity, St. Paul, lying in chains in a Roman dungeon, because he dared assert the dignity and freedom of men before God, wrote the immortal words: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Christianity made democracy possible.

From Paul, down to our day, there are apostles, saints, martyrs, who have given their lives that freedom might live. One of those, whose contribution to freedom lies in direct line to the Protestant Reformation and its life-giving liberty and freedom of the individual before God, was burned at the stake July 6, 1415, 534 years ago. His name is John Hus. Not only are July 4th and July 6th close together in the calendar, they are close together as anniversaries in man's struggle for freedom. Hus is one of the greatest men who ever lived, a precursor of Martin Luther by 100 years, a man who defied all the power of the world of his day in asserting the right of individual freedom. His story is a fascinating story for us, for we are all eternally in his debt.

Little is known of the youth of John Hus. He was born in a little village in the southern part of Bohemia, which is now Czechoslovakia, either in the year 1369 or 1373. Studying at the University of Prague, Hus was called to teach there and soon to assume not only t deanship of the philosophical faculty, but also the rect ship of the university. His great ability as a preach was officially recognized, not only by his being chos as preacher of the Bethlehem Chapel, but by being ma father confessor to Queen Sophia, wife of King Vences of Bohemia. Bethlehem Chapel had been endowed by rich tradesman of Prague as a place where the word God should be preached in the language of the peop Such a place had not previously existed.

Hus preached on such stirring texts as: "Ye are the s of the earth," "Let us cast off the works of darkness "Quench not the spirit," "Go out and compel them come in." Hus rebuked the vices and misdeeds of eve class faithfully and sternly. A person of noble birth co plained to the king about him. The king told the arc bishop of Prague to warn Hus to be more careful. T archbishop replied: "No, your majesty, Hus is bound his ordination oath to speak the truth without respect persons."

Then Hus began to attack the vices of the clergy a the archbishop complained to the king. This time it w the king who said: "No, Hus is bound by his ordinatio oath to speak the truth without respect of persons." Hus continued to preach and his preaching fanned t desire for reform. Benito Mussolini in his book on Jo Hus, written in 1929, said: "The Church had become gigantic money-making organization; the saying that Rome everything was for sale was by no means an exa geration, for with money one could buy anything, fro the smallest prebend to the cardinal's cap; and for pe mission to use butter on fast-days even to absolution f murder and incest." Hus lived in a day when the mor of the Church were at their lowest ebb. It was a peri when two, and for a while three rival popes, each claimi to be the successor of St. Peter were struggling for powe When either a French, or Italian pope died, the respe tive cardinals, instead of refusing to elect a successor, a thus heal the schism, rushed to fill the vacancy. Aft the Council of Pisa had failed to heal the breach a Alexander V had died, the Italian cardinals elected a m pope who took the name John XXIII, whom the histori Gibbon calls "the most profligate of mankind." Give to every form of vice, this man became head of the Rom Church, and caused Hus to be imprisoned in violation the safe conduct guaranteed him by the emperor wh he came to the Council at Constance.

Hus' crime, for which he was summoned to Constanc after his having been excommunicated and the city Prague placed under the interdict, was that he dared think for himself. Every man, according to him, had t right to go to the Bible for his final authority. The Bib was superior to the laws of the Church because it w

ne word of God. As Luther did 100 years later, Hus ouched the pocket nerve of the Roman Church in its ale of indulgences, and this was fatal. John the XXIII eeded money for a crusade against the King of Naples. . papal bill was published granting plenary indulgence oward all who enlisted in the war, or who contributed o the expenses of the campaign. Hus protested from his ulpit and in the lecture room. In one sermon he said: From all this it appears, dear Christian, that a man can eceive the pardon of his sins only through the power of God and by the merits of Christ. Let who will proclaim ne contrary, let the pope, or a bishop, or a priest say: forgive thee thy sins, I absolve thee from their penalty, free thee from the pains of hell' — it is all vain and elps thee nothing. God alone, I repeat, can forgive ins through Christ, and He pardons the penitent only."

Like Luther also, Hus gave the Bible to the Bohemian eople in their own tongue. Parts of the Bible had already een translated into Bohemian, but the translations were f unequal merit. Hus the scholar, not only revised and orrected the existing translations; by his scripture exposi-on as well, he made the Bible more generally known mong his countrymen.

Naturally Hus was a tremendously popular leader. Of aintly character, of unblemished reputation in his per-onal life, his enemies could find nothing against him, ave the charge of heresy.

Hus did not have to come to Constance, because he vas secure in his popularity at home. Nonetheless, he ame, although his friends warned him, in spite of the afe conduct granted him by the Emperor Sigismund, hat he would not return.

Shortly after Hus arrived at Constance, he was arrested, ince the pope said that one didn't have to keep his word vith heretics. Hus had hoped to have a chance to defend is views before the church council. Such was not the ase.

Curiously enough, the Council at Constance, in the in-erest of healing the schism within the Church, deposed ohn XXIII as pope, convicting him on fifty-four charges, nd declared him to be "the mirror of infamy, and idolater f the flesh and one whom all who knew him considered devil incarnate." The pope's punishment was a short erm of imprisonment, after which he was again created cardinal. Hus, of unblemished character, was burned at ne stake, solely because he dared think for himself. Hus isowned the authority of the Church, and acknowledged nly the authority of the Scriptures as they were clear to im.

On the day of his execution, Hus was taken through ne churchyard that he might witness the burning of his vritings. The spectacle but provoked him to smile. He new that, however many copies might be destroyed at Constance, there were many more at Prague.

When the procession came to the place where the stake vas, Hus kneeled down and prayed the thirty-first and fty-first Psalms with great fervency, so that the people vere deeply moved. Mocked, and ordered to rise, Hus aid: "Lord Jesus Christ, this cruel and terrible punish-nent I will cheerfully and humbly bear for the sake of Thy holy Gospel and the preaching of Thy blessed Word!" He was then bound to the stake. Then he was given a last chance to recant. Loud and clear rose his unconquerable voice. "What shall I recant, not being conscious of any errors? I call God to witness that I have neither taught nor preached what has falsely been laid to my charge, but that the end of all my preaching and writings was to induce my fellow men to forsake sin. In the truth which I have proclaimed, according to the gospel of Jesus Christ and the expositions of holy teachers, I will, this day joyfully die."

At these words the nobles clapped their hands, which was the signal for the torch to be applied. The agony was short — as the flames rose in the fagots which were piled up to his neck, Hus began to chant the Catholic burial prayer: "Christ, Thou son of God, have mercy upon us." At the third line of the chant a gust of wind dashed the smoke and sparks in his face. When it had cleared, the great voice was gone.

Hus' influence lived long after him, coming down to this day, not only in the other leaders of the Protestant Reformation who dared to think for themselves, but in the United Brethren, or Moravians who look to him as their leader.

On this day of freedom, let us be concerned for freedom with the same clear conscience before God as John Hus. May the spirit of Hus rise again, in Czechoslovakia, in Bohemia, in America, that man worship neither the dictatorship of the right, or the dictatorship of the left, but the whole will of God at the center of our lives.

Displaced Persons

Does your church have a committee working to locate a family in your community? Some have been afraid of this fourth assurance.

The following statement was obtained from the Federal Commission on Displaced Persons, Washington, D.C.:

"Under the Displaced Persons Act, there is no legally enforceable requirement that a person giving such an assurance must support the immigrant for any particular period of time. The whole purpose of the assurance is to give the authorities some basis for determining that the alien is unlikely to become a public charge and that those who sponsor him will maintain such an interest in him and his activities as to insure against such a possibility.

"In giving these assurances one should act in the utmost good faith. It is upon that good faith that the government officials rely."

The following statement was given over the telephone by Mr. James P. Fusscas, counsel of Governor Dewey's Committee on Displaced Persons:

"The Immigration and Naturalization Division has ruled that an alien will not be deported if he receives public assistance.

"The alien is here legally, so he has a right in a major difficulty to appeal to public welfare. The sponsor would not be expected to assume a long-time or heavy financial burden."

Readers Write

(Continued from page 2)

As not a few professionals interpret it, it would appear that honesty and truth, or, for that matter, courtesy and justice, have little or nothing to do with Christianity. It is difficult for me to understand, and I pray to God it always will be. Most of all I am now completely befuddled by that blessed word, *ecumenicity*. What do you think about it, Sir?

HARMON M. GEHR,
The Universalist Church Of The Restoration
Stenton Avenue and Gorgas Lane,
Philadelphia 19, Pennsylvania.

"Statistics Never Lie"

John Q. Schisler

One of our church papers carried a bold head-line recently like this: "Some Revealing Statistics."

The first sentences under this heading read: "According to statistics released none other than the Church of God, (Cleveland, Tennessee), the "small sect" that is dotting the country side all over America, *ranks first* — absolutely *leads the procession* in church school pupils totaling, 5,258,595. The Methodist Church ranks second to the Church of God with 4,871,983 church school pupils in her highly organized and strongly officered schools."

Now don't blame the editor. He relied on the statistics sent to him by the International Council of Religious Education, and "statistics don't lie." Or do they?

Now comes the ICRE saying: "Please *kill* the two releases sent out recently — the figures submitted for church school enrollment by this denomination, (Church of God) was in error by more than five million."

When the ICRE makes an error, it makes a whopper! Well, what are the facts?

The Church of God (Cleveland, Tennessee) does not appear among the eighteen largest denominations in America. Where it does appear has just been revealed by the statistical office of the ICRE. Its total enrollment is 101,127. At the head of the list is The Methodist Church. The figures on church school enrollment in our church which were released by the ICRE were for 1947, in spite of the fact that the figures for 1948 were given them. Even then, the statistics released for 1947 were not correct.

At the end of 1948, Methodist Church school membership was 5,655,423. Next in order, based on ICRE figures for 1947-48 are:

Southern Baptist	4,308,374
National Baptist, Inc.	1,357,493
Disciples of Christ	1,057,092
Presbyterian U.S.A.	1,003,943
National Baptist of America	1,000,000
Northern Baptist	902,497
United Lutheran	701,226
Evangelical U.B.	554,192

Increase in Methodist Church school membership continues even after the close of the Crusade for Christ. The sixty-five spring conferences which have reported to date reveal an increase of 107,304. Our total Methodist church school membership as of July 1st, is 5,762,727. Our church school membership has increased 975,000 in four and one-half years.

We would not take away any credit which belongs to our friends of other churches for their zeal and their spirituality. He who thinks, however, that spiritual power is lacking in the church school movement in The Methodist Church is simply unaware of what is taking place in Methodism. The fact that our church has for many years sought to provide courses of study for her teachers and annual conference workers to give them help is to its eternal credit. Teachers are engaged in a delicate operation, awakening the minds of little children so that there may be passageways for the light of the Holy Spirit to shine in upon their tender growing spirits. The teacher needs knowledge and skill for this operation, no less than the surgeon needs them for his. I thank God that our church for more than forty years has tried to help its church school teachers to be "workmen who needeth not to be ashamed, rightly dividing the word of truth."

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Second Intermediate Camp At Rolling Ridge

A thrilling adventure in shared Christian living was experienced during the week of July 17-23 by one hundred and forty intermediate boys and girls and counselors, at the Second Intermediate Youth Camp held at Rolling Ridge. Not only was there a sharing of the fellowship of camp life day by day, but also of other less easily shared areas of life. A daily high point of the camp was in boys and girls from all over the New England Conference gathering in small groups before bed-time for prayer circles in which common thoughts and aspirations were shared in prayer.

In the field of study the quest method was used. The Worship Quest under the leadership of Mrs. Eva Pitman of Melrose and Mrs. Estelle Freeman of Medford, not only made generous contributions to the worship services at camp, but investigated worship methods to be used throughout the year by Intermediate Youth Fellowships. The Discoveries Quest guided by the Rev. Donald Freeman of Medford assisted by Miss Carol Cook of Worcester studied the origins of Rolling Ridge and how it came to be a church conference center. This group also studied Holy Communion and its meaning.

The Play Quest, the Revs. Walter Taylor of Beverly and Wilbur Johnson of Worcester as leaders with Miss Effie Lewis of Cambridge as assistant, formed the basis of recreational life at camp. In the field of study this quest investigated recreational opportunities for Christian young people. The quest in daily living with the Rev. Lawrence Staples of Forest Hills and Miss Lois Montgomery of Natick as guides, discussed how Christian truths must be brought to daily living. The quest in work, guided by the Rev. Ray Biggers of Jamaica Plain and Miss Agnes Matheson of Quincy, studied how the common chores of life can become adventurous, putting their theories to application in work projects around Rolling Ridge. Interest groups in nature study, choir, choric speech and the camp magazine were utilized during the camp period.

The boys of the camp defeated the girls in the camp cleanliness contest. Dispite the earnest efforts of the counselors the campers defeated the staff in the traditional ball game.

The Rev. Gilbert Taverner of Hyde Park served as camp director, succeeding the Rev. Oliver Drake of Roslindale who was unable to attend due to illness. Mrs. Mabel Allen of Somerville served as camp registrar.

After nearly a week of beautiful Rolling Ridge and unusual shared fellowship the Intermediate Camp came to an end with Friday night's camp-fire and Saturday's Holy Communion.

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Seven Methodist Ministers In One Town

Melrose, Mass., is believed to hold the record for the largest number of Methodist ministers who reside in that city, including seven retired clergymen. Front row, left to right: The Rev. Harold E. Mayo, U. S. Navy chaplain; The Rev. Lemuel K. Lord, minister of First Methodist Church; The Rev. J. I. Bartholomew, retired member of the New England Southern Conference; The Rev. Archiver J. Strait; superintendent of the Lynn District; The Rev. Charles H. Stackpole, librarian of the New England Conference Historical Society. Back row, left to right: The Rev. C. C. P. Hiller, retired member of the New England Conference; The Rev. Mark R. Shaw, secretary of the National Council for Prevention of War; the Rev. John G. Rogers, retired member of the Maine Conference; The Rev. Wm. C. Christie, retired, formerly a member of the Vermont Conference; The Rev. John L. Ivey, retired member of the New England Conference; and the Rev. Fred M. Estes, also a retired member of the New England Conference. *(Melrose Free Press Photo)*

5,000,000 Church Members

New York (RNS) — Publication of the 49 issue of the Yearbook of American urches, "the only regularly published ref-nce volume giving the up-to-date informa-n on every religious denomination in the ited States and Canada," was announced re by the Federal Council of Churches.

According to the 200-page yearbook, latest ures from all sources indicate that the al church membership in this country is out 76,000,000. In round numbers, there 45,000,000 Protestants, belonging to more n 250 separate and independent Church bodies; 25,000,000 Roman Catholics; 5,000,000 Jews; and 1,000,00 Eastern Orthodox.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council, writing in a foreward to the new yearbook, said 97 per cent of all church members are found on the rolls of the 50 largest denominations, while nine denominational families embrace 80 per cent of all Protestants.

Dr. Cavert said more Americans — better than one of every two — are now church members than at any time in history. He pointed out that 150 years ago, only one person in 15 was a church member.

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Real Protection

Warren F. Cook

Executive Director, New England Deaconess Hospital.

You have doubtless read news items about the fire at St. Anthony Hospital in Effingham, Illinois, which took 74 lives. I thought you might be interested in the report of the National Fire Protection Association and also of what we have at the Deaconess Hospital in the way of fire protection.

The National Fire Protection Association reports that the St. Anthony Hospital had no fire alarm system whatever; that the stairways were open from basement to top; that laundry chutes were constructed of wood and had no sprinklers. Combustible acoustical tile had been used throughout the corridors, and there were no fire stops or fire doors. Anesthesia and oxygen were stored in the basement, and the personnel had never been instructed or drilled in what to do in case of fire.

At the Deaconess we installed in 1934 a modern fire alarm system which was inspected and approved by the Boston Fire Department. This system is directly connected with Boston Fire Headquarters. Each floor is equipped to ring the Fire Department direct, and all personnel of each floor are taught where fire equipment is located and how to use it. Once each week the supervisor of each floor reports to the executive director that she has instructed all the floor personnel in the location and use of fire equipment on her floor.

Each morning at 8:30 the fire alarm system is tested, and it is inspected each month by an employee of the Boston Fire Department. All our laundry chutes are wire plastered and sprinkled. Non-inflammable acoustical tile has been used in all installations. All our stairwells are enclosed; the walls are fire stopped; and the automatic fire doors are equipped with fusible links, which close the doors automatically at high temperatures. Near-by wooden buildings and the laundry are sprinkled.

Several years ago we moved all our anesthesia and explosive gases from the basement of Deaconess to a specially built non-inflammable outside storage building.

Large placards, strategically placed throughout the hospital, give detailed instructions to all employees as to what to do in case of fire. New employees are trained in fire protection equipment and procedure. A fire drill is held once a quarter. This drill is directed by a fire chief of the Boston Fire Department and is a school to which nurses, interns, orderlies, maintenance men, and others come for instruction in "what to do before the Fire Department arrives." At the suggestion of the Fire Department, we have built a small truck which is equipped with soda acid extinguishers, CO-2 extinguishers, wrenches, fire axe, asbestos blanket, gloves, sand, etc. This truck is ready and moved quickly to the location of each fire drill ready for action by our maintenance men.

In recent years we have built new fire exits and fire escapes from the Deaconess operating rooms; we have changed all the doors in all buildings to open out; we have provided special egresses from Harris Hall classrooms and from the roof of the Nurses Home. Two watchmen and an engineer are on duty at night, in addition to other personnel.

In twenty years we have had only three fires which brought out the Fire Department equipment, and in each case the fire was extinguished before they arrived.

Italian Methodist Laymen

Rome (RNS) — A new law regulating relations between the Italian government and religious minorities in Italy is now being discussed, the Rev. Emmanuele Sbaffi told a meeting of the Synod of the Italian Methodist Church held in Florence.

The synod met for the first time in plenary session in order, officials said, to give lay church members an opportunity for full cooperation with the clergy in the management of the denomination.

Mr. Sbaffi, who was reelected president of the church, reported that meetings in connection with the projected law are taking place between representatives of the Federal Council of the Italian Evangelical churches and officials of the government.

Main topic of the sessions was the relationship between the church and lay workers.

It was announced that plans are under way to set up a system of social security for lay workers and also to inaugurate a program to assure a greater degree of cultural and religious preparation for laymen entering th church's service.

The synod meanwhile approved the esta lishment of a home and training center f young artisans in Venice.

Attending the meeting were representativ from all the other Italian Protestant church as well as the Salvation Army and the Youn Mens Christian Association.

Addressing the synod, Elio Eynard, vi moderator of the Waldensian Church, d clared that "Methodism is a vital force toda and we feel a great gratitude toward yo church for your faithfulness to the Gospel

"Let us," Eynard added, "help each othe Let us work together, co-ordinating our a tivities for evangelization."

At the close of the sessions, participan went on a pilgrimage of homage to the si in Florence where Gerolamo Savonarol medieval religious reformer, was burned as heretic.

Things You'll Never Know

The superintendent of a Methodist hospit had just concluded his address about the wo of the hospital at a Sunday evening servic Just as the pastor rose to announce the co cluding hymn a man in the congregatio stood up. He said, "Six weeks ago I caug my hand in a corn husker. Three finge on my right hand were badly mutilated. was rushed to my doctor who said that I could do little to save the fingers. He sa I might go to White Cross Hospital and ma be they could help me. I needed that han and those fingers in earning a living for m wife and children. I went to the hospital As he held his right hand high in the air continued, "That hand is my testimony White Cross Hospital. May God bless th great institution." Whenever you give mon to support a Methodist hospital you are d ing things you'll never know. You are hel ing people you may never meet.

The head of one of our Children's Hom received the following letter: Dear Mr. — "Last week was the first anniversary of th adoption of our baby boy. I sat down write you a letter telling how happy we a and I couldn't write. The words wouldn come. Every time I took my pen a lum came in my throat and I couldn't even st writing. Now I must write.

"You will never know the happiness th baby has brought into our lives. For yea we felt we were doomed to be childle That craving for parenthood would nev down. After our first attempt at adopti we were so disappointed that we felt hop less. Then you gave us this darling bab If God ever sent a little piece of heaven earth He did in Jackie . . . and if we we to live to be a thousand years old we wou always be grateful for the Methodist Ch dren's Home."

A Methodist pastor rang the bell of a co valescent home by mistake. As he turned

Miscellaneous Advertisements

WANTED — Church Secretary for City Church of 1,000 members. General church office work including the duties of financial secretary in handling, counting and entering receipts. A Dictaphone is used in the church office and a knowledge of typing is necessary. Some training as a religious worker would be desirable. A preacher's widow with knowledge of office work would be most acceptable. Also any widow or woman having ten or fifteen years experience in teaching Sunday school classes would qualify, if she had some office experience. Write to the Rev. J. Edgar Skillington, First Methodist Church, 351 East Market St., York, Penna.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

alk away an elderly lady stopped him and an animated, hushed tone told him her ory. "My father was a merchant, a devout hristian. I was brought up in refinement d culture but not luxury. I taught school Pennsylvania forty years. During much of at time I was organist in a Methodist urch and for literally years at a time I did t miss a Sunday service. I have been on e official board of three Methodist churches. have always been a tither. . . .

"Now I am old, I have no relatives and few ends. I am in this home (it was an unensed home operated for profit) because ere is no other place to be, but this is awful. sleep in one big room with twenty other omen. Many are senile, others live like asts. We are browbeaten, quarrelsome, ckbiting, and in constant fear of being put t. I never lived so close to hell in my life. have a little money and these people want I cannot live alone. If you know of *any* ce where I can go it will be better than s."

Some months afterwards the pastor was le to complete arrangements for this culred, Christian woman to spend the rest of r days in a Methodist home for the aged. ere she found an environment of Chrisn concern. She is paying her own way. henever you give money to make possible establishment or program of a Methodist me for the aged you are doing things you'll ver know.

he Parson Looks At Labor

air M. Cook

auses of Industrial Peace"

Since last November, when we reported on unique series of studies investigating auses of Industrial Peace in Collective Barning," Clinton S. Golden's staff of 29 exts working under the National Planning sociation has produced three more reports. is brings the total to five, completing a rd of the project; and the conclusions are ginning to fall into a pattern.

The companies covered so far, all with an tstanding record for harmonious unionnagement relations in widely varying instries, are the Crown-Zellerbach Corporan, California paper-makers; Libbey-Owensrd Glass Company; Dewey and Almy emical Company, Cambridge, Mass.; Hick-Freeman, men's clothing makers of Roester, N.Y.; and now the Sharon Steel Corration. In spite of the fact that paper, glass, chemical, steel, and clothing are such widely varying industries, and that they deal with such varied C.I.O. and A.F.L. unions, the researchers are finding a common pattern for peace characteristic of all. These parallels, listed tentatively in the third and fourth studies, are confirmed by the new report on Sharon and the United Steelworkers. In all these cases of labor peace, these are common factors:

(1) Management fully accepts collective bargaining and the union as an institution. The company thinks a strong union is an asset to management.

(2) The union fully accepts private ownership and operation, recognizing that its own welfare depends on the success of the business.

(3) The union is strong and democratic, responsible in its leadership.

(4) The company stays out of internal union affairs. It does not try to turn workers against their organization.

(5) What is perhaps most important of all, *mutual trust and confidence exist between the parties.*

(6) Both sides are willing to talk over disputed points without resting their case on a hard legalistic interpretation of contracts. It is truly a give and take process.

(7) Negotiations are on a day-to-day basis concerning concrete problems—abstract principles are kept out so far as possible.

(8) Grievances are promptly handled, with flexible machinery.

(9) Union-management consultation and sharing of information — a most important point — are very widespread in plants with long records of labor peace.

Only by reading the series can one gain a full appreciation of the way in which these elements play together in the various plants for the ordering of harmony. By the time the studies are complete, it seems obvious that they will have built up an impressive testimony which might well be called a blueprint for industrial peace, constructed objectively from broad composite experience. All the elements have been observed before; but the collection of all of them at once, repeated over and over as a combination of factors, is new. There are local details in each case which are not common to others; but the basic pattern is appearing as a universal with each succeeding study. This project is probably the most constructive single contribution yet made to labor-management relations, since it is based not on surmises or single instances, but on broadly representative and plainly irrefutable facts.

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Mission Properties In India

BOMBAY (RNS) — The United Provinces Legislative Council has ordered sent to the government of India a resolution that would compel foreign church and missionary societies to transfer properties they own in India to Indian churches.

The resolution was moved by J. M. Wilson, an Indian Christian, who called upon the United Provinces Council to take early steps for the transfer of the properties. He recommended that meanwhile the various mission boards be restrained from selling or otherwise disposing of their properties.

However, Wilson withdrew his motion at the insistence of Hafiz Mohammad Ibrahim, minister of communications and leader of the house, who declared that the central government was the only authority competent to deal with it. He assured Wilson that a copy of his resolution and the debate on it would be sent to the government of India "for necessary action."

Observers here believe that the India government is likely to make known shortly its attitude in regard to the foreign mission properties, estimated as worth several millions of dollars. Previously a public meeting in Bombay passed a resolution similar to that put forward by Wilson.

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PERSONS

Miss Almira Stevens Freeman, formerly president of the Women's Foreign Missionary Society in Everett, Mass., for many years, passed away on June 23rd at Santa Monica, Calif., at the age of 87. A graduate of Oberlin College in Ohio, with a master's degree from Boston University, Miss Freeman was a high school teacher in Everett for thirty years.

Word has been received that the Rev. David M. Angell, pastor of St. Paul's Methodist Church, Quincy, Mass., and seriously ill since March, is still a patient at Deaconess Hospital. Dr. Angell would welcome calls from other ministers.

The Rev. and Mrs. George D. Cleland, Jr. of First Methodist Church, Franklin, Mass. announce the birth of a son, Martin Douglas, on July 12th. Mary Elizabeth Cleland, aged 2, is Martin's big sister.

The Rev. and Mrs. John Edwards of Cape Porpoise, Maine, announce the engagement and approaching marriage of their daughter Lillian to Randolph Lee Maling, son of Mr. and Mrs. J. F. Maling of Kennebunk, Maine. Plans are being made for an October wedding.

Nearly 100 leaders of the National Education Association from 48 states began their four-week summer session on Monday, July 25th at The American University, Washington, D. C. They will study organizational leadership. Under the direction of Dr. Joy Elmer Morgan, editor of the Journal of the National Education Association, and Professor Samuel E. Burr, Jr., chairman of the University's Department of Education, the teachers will take specialized studies on professional leadership in education.

Dr. Lynn J. Radcliffe, pastor of the Great Hyde Park Community Church of Cincinnati, Ohio, preaches in the summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Mass. on Sunday August 7th. Dr. Radcliffe is well known in this area because he was pastor of the College Avenue Methodist Church in Somerville from 1928 until 1935.

The Rev. Dr. Nolan B. Harmon, Jr., book editor of The Methodist Church, delivered several lectures at the College of Puget Sound for the Pastors' School of the Portland Area, which met July 26th. On August 6th he will speak at Lake Junaluska, N. C. to the pastors of the Southeastern Jurisdiction on "Present Trends in Christian Thought" and "Four Hundred Years of Methodist Rites."

Starting on Sunday July 3rd and continuing through September 4th vespers are being held at the Sterling, Mass. campground. Preachers for the remaining Sunday in the series are as follows: Aug. 7th, the Rev. Mont M. Thornburg; Aug. 14th, the Rev. O. W. L. Sargeant; Aug. 21st, the Rev. Alan H. Moore; Aug. 28th, the Rev. John K. Montgomery; Sept. 4th, the Rev. Ernest R. Case.

India Educator Passes

The Rev. Albert A. Parker, D.D., former principal of the Leonard Theological College, Jubbulpore, C.P., India, which he helped develop as an all-India English-language graduate school training ministers for several evangelical denominations, died on July 6th, in Los Angeles, Cal. He was 78 years of age, and had been an active missionary of The Methodist Church in India for thirty-one years.

Dr. Parker was born in Hamilton, Iowa, but most of his young manhood was spent in Kansas. He was educated at Southwest Kansas College (now Southwestern College), and received into membership in the Southwest Kansas Conference in 1897. He was pastor successively in Medicine Lodge, Mayfield, and Wichita, until 1904 when he was accepted as a missionary.

Most of Dr. Parker's service in India was in the field of religious education and in the training of young men of India for the Christian ministry. Besides the principalship of Leonard, he was at various times a professor in the Florence Nicholson School of Theology in Baroda; director of religious education for India and Burma; secretary of the Board of Sunday Schools for India, and Burma; superintendent of the Bombay Conference; and pastor of English and Indian churches.

He is survived by his widow who was Miss Luetta Oldham of Kansas.

Parkin-Wyman Wedding

Miss Florence Valerie Parkin, daughter of the Rev. and Mrs. Charles Parkin, of Portland, Maine, was married on Saturday, July 23rd, in Chestnut Street Methodist Church, Portland, to David Sumner Wyman, son of Mrs. Ruth B. Wyman, of Portland.

The bride's father, who is executive secretary and director of the Maine Conference reserve pension fund campaign, performed the double ring ceremony, assisted by the Rev. Bernard M. Hanninger, pastor of the church. Mrs. C. Laurence Parkins, of Montrose, N.Y., sister-in-law of the bride, was the soloist, and the bride was escorted to the altar by her brother, C. Laurence Parkin.

Mrs. William Bickford of Waltham, Mass. was matron of honor and the bridesmaids were Miss Constance Barker and Miss Martha Webber, cousins of the bridegroom. Mr. Munro H. Proctor, West Hartford, Conn. a classmate of the groom, was best man. A reception in the church parlors followed the ceremony.

Mrs. Wyman attended the University of Maine where she was a member of the Sophomore Eagles and Alpha Omicron Pi. She was graduated cum laude from Boston University College of Business Adminstration in 1947, where she was a member of Kappa Tau Alpha Honorary Society, and has been employed as private secretary to Dr. Isaac Webber of Portland.

Mr. Wyman is a graduate of Bowdoin College, cum laude, where he was a member of Chi Psi and Phi Beta Kappa. He served in the European Theatre of the war for two years and is now a student at Columbia University College of Physicians and Surgeons where he is a member of Nu Sigma Nu. After a motor trip through Maine and Canada the couple will take up their residence at Haven Avenue, New York City.

Methodism Makes An Offering

E. Harold Mohn

The Week of Dedication in 1949 was truly an offering of self, service, and substance. Its success may be measured by all three.

Essentially the annual observance of this third week in Lent is designed to be a *spiritual experience for the whole church*. To the nearly 60 per cent of our Methodist charges which observed it last March, it was just that — a week of dedication services, a renewal of Christ's claims upon the lives of millions, an opportunity for leading laymen to join hands with their pastors calling the people to a complete consecration of their talents and to express their love for Christ in a dedication offering in behalf of His neediest children.

From every point of view Methodism's return to a special period of dedication has become a high hour of victory in the first year of The Advance for Christ and His Church.

We have no statistical record of conversions, new members received, communion service attendance, weekday meetings held, nor of the number of laymen who occupied pulpits and other church platforms. Such figures were not contemplated but the results achieved in these areas of dedication are more significant than all else. Stories and testimonies about them are very impressive.

It is easy to measure success in terms of substance and this first year's observance has outstripped the guessers whose estimates of money returns were too low. The total of offering received in cash at The Advance Office, as of July 15, 1949, is $863,279.50. We have been informed by several Annual Conference treasurers that they have additional cash on hand which will increase this sum to more than $900,000. Recently a request was sent to all Annual Conference treasurers to *remit all Week of Dedication funds, now held by them, before August first.*

Methodists Welcome Refugees Living At Asbury Grove

A Latvian Methodist minister, who with s wife and three children arrived in New ɔrk, Sunday, July 17, 1949 with a group of splaced persons from Latvia, are receiving a rdial welcome by the summer residents of sbury Grove.

The minister, the Rev. Richard B. Skobe, s wife, daughters Rasma 18, Ausma 16 and n Ziedonis 8, are residing in the Murray ɔttage. The summer arrangements at Asıry Grove were made by the Rev. Archiver Strait, superintendent of the Lynn District, ıd the Rev. W. Henry Shillington, pastor of Vesley Church, Salem, at the request of Bish- ɔ John Wesley Lord.

Roy I. MacArthur, lay leader of the Bosn District, met the Skobe family at South ation in Boston and drove them to Asbury rove. Mr. MacArthur says that he feels sure ıat the Board of Lay Activities of the New ngland Conference will assume the necesry responsibilities for the present. Bishop ɔrd welcomes this Methodist family to merica and refers to them not as displaced ersons, but as "Delayed Pilgrims."

At the Grove the people are doing everyıing for their convenience and happiness. revious to their arrival, the ladies' organizaɔn under the leadership of Mrs. Mary Vickıy, president, renovated the Murray Cottage ıd provided a large assortment of food and itchen articles for their use. The Rev. Steven eminerio, summer chaplain, is doing everyıing in his power to make them feel at home ı America also.

The Rev. Richard Skobe was born in 1900 ı Latvia and grew up on a farm. When he as only fifteen years of age he became a ommunist at Leningrad in Russia. But two ears later he was converted by a Methodist yman. Having committed himself to Christ ıd the Christian way of life, he had an opɔrtunity in 1920 to witness for his new faith hile serving in the Latvian army. His witess was such that he led several of the soldrs to Christ.

After leaving the army Mr. Skobe directed the choir and church school in the second and third of the Methodist churches in Riga, Latvia, and joined the second church under Dr. George Albert Simons, Methodist missionary to Baltic and Slavic countries.

In 1923 he was ordained a deacon; in 1925 ordained elder in The Methodist Church and admitted to the Northern Europe Central Conference. Besides serving in The Methodist Church, he also served in the Evangelical Unity Brethren Church. While minister of the First Methodist Church in Riga, he had supervision of four other Methodist churches in that city. Under his leadership the church grew rapidly into one of the strongest Methodist churches in his conference.

He left Latvia in 1944 when the Russians invaded the country and since that time served as an evangelist in Germany. The Skobes thank God for the opportunity of leaving Europe to come to the United States and are grateful for all that is being done for them at Asbury Grove.

Dr. Diffendorfer Reports On Japan

Returning on Wednesday, July 13th, from a two-months' visit to Japan, as president of the Japan Christian University Foundation, Dr. Ralph E. Diffendorfer, of New York City, told a large group of Christian leaders of San Francisco and vicinity that the occupation forces in Japan and General Douglas MacArthur's superb leadership are making the most out of what is required of them.

"No one realizes more than General MacArthur himself that any military occupation of one land by another or by a group of other nations is not only unpopular with the nation occupied, but is also a difficult and unwelcome task for the responsible military forces," he said. "The General feels that the question of the day is not whether or not there should be an occupation, but, since there is one decreed by the Allied Powers, how can we make the best of it."

Dr. Diffendorfer feels that the ablest Japanese and the large majority the military and civilian leaders in the present occupation believe that the supreme commander is, by all odds, making the best of it. "With a defeated army and navy and the nation demilitarized, order must be maintained by a newly-trained Japanese police force, and they are being helped to do this by SCAP. Then, Japan's whole political, social and economic life must be readjusted to the new scheme of things. The democratic process is not easy in a country where until August 1945 there had existed the most totalitarian state in the world, in which every phase of life was completely regimented, Dr. Diffendorfer said.

He expressed himself as amazed at the wide penetration of the work of SCAP into all parts of Japan and into every aspect of her life. "For a reactionary nation, living recently as a modern state with feudal ideas, the only winning policy is thorough-going reform and reconstruction — not merely to bring relief to the needy but to change the fundamental structure of society."

The policy of the occupation is to have free public discussion of all issues, including Communism, Dr. Diffendorfer reported. "The attempt to destroy Communism in this day by force, as in China, only serves to make it grow. Let it out in the open and then meet its challenge is apparently the policy in Japan. Communism cannot be met by mere ideological discussion but only by practical programs of social and economic reform."

It is at this point that, Dr. Diffendorfer feels, the newly proposed Christian University in Japan is important. Beginning with a new School of Education or Teacher-Training College, the new institution will go straight to the heart of Japan's future democratic life. Emphasis at first will be on the training of college teachers and the teachers of teachers.

The interest in Japan in the proposed University, he says, is intense as is evidenced by the raising of 150,000,000 yen by the Japanese themselves for the project, under the leadership of Mr. Ichimada, governor of the Bank of Japan. With this sum, the Japanese committee for the university, has purchased a magnificent site of nearly four hundred acres, west of Tokyo, and has presented it to the university.

Here in the United States, says Dr. Diffendorfer, it is proposed to ask the American people on a community basis for $10,000,000 to inaugurate the first stages of the international Christian University.

Dr. Diffendorfer's recent tour of Japan is his first since 1941, when he was one of the last American churchmen to leave.

The Homemaker's Corner

Mrs. Harry A. Burnham

It Costs but a Penny.

Letters are so welcome, and sometimes very hard to get, especially from the young people of a family. Vacation pleasures are absorbing and the folks at home are often unintentionally neglected. There is a simple way in which this may be overcome.

One woman whose son was going to take a cross-country trip with three college friends knew that she would have to devise some easy way for him to let her know where they were from day to day. She hit upon a clever device; she addressed twenty-five postal cards to herself and gave them to the boy, telling him that she would appreciate a short message every day, but that, if he was busy or tired, she would be satisfied if he would drop a card into a letter box each day along his way. If there were no messages on the cards the post-marks would tell her where they were and how far they had traveled since the day before.

It worked well. Nearly every card carried a brief message, but there were a few on which the only information was Uncle Sam's stamp, which said, in effect, "The boy were here on this date."

A mother would far rather have two or three cards a week from her married daughter than a long letter once a month. A good wedding present might be a bunch of addressed postal cards.

A friend of mine who was an artist used to send me postal cards with sketches of them of neighborhood doings. Usually there was no message, but, knowing the people of the town well, I could usually read the story on them.

Another artist friend, who has a host of friends and not very much money, spends just one dollar for a hundred postal cards and then makes of them original and delightful Christmas greetings.

A clipping pasted on a card with the words "This made me think of you," is a thoughtful message.

It isn't the price, but the thought, which makes a penny postcard a very welcome gift.

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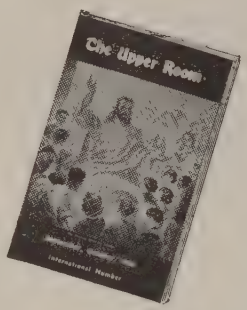

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Angola Conference Meets

Under the presidency of Bishop Newell S. Booth, and with the presence of Dr. and Mrs. Eugene L. Smith, executive secretary of the Board of Missions and Church Extension, the second session of the Angola Annual Conference (being also the 43rd session of the Methodist Mission in Angola), met in Mucondo, area of Nambuangongo, June 28th-July 3rd. For the first time in the history of Methodism in Africa, an annual conference was entertained by an African pastor and his congregation.

The pastor-host was the Rev. Guilherme P. Ingles, son of one of the pioneer African pastors of Methodism. Mrs. Ingles, a graduate of the Quessua Girls' School, is in the Luanda Hospital because of a severe illness. Therefore, the missionary entertainment was in charge of Snra. D. Eugenia da Silva Coimbra, wife of a neighboring pastor.

Mucondo is a camparatively new congregation, the Rev. Mr. Ingles having served the church since its organization in 1943. Geographically, Mucondo is the center of the Dembos District, 200 miles north of Luanda, the capital.

New Discipline Corrects

Members of annual conference boards of ministerial training and qualifications and of conference relations committees will find that the new printing of the Discipline clarifies an ambiguity in the present edition relating to the respective jurisdictions of these two groups.

Dr. Nolan B. Harmon, book editor, after study of the report adopted by the General Conference and the debate that took place at that time, has omitted phrases in Par. 64 that are not consistent with the letter and intent of the legislation passed.

The Discipline will now make clear that all matters having to do with a minister's qua-

tions *before* he is admitted into full con-
tion in the annual conference are the re-
nsibility of the board of ministerial train-
and qualifications.

fter ministers are in full connection the
Discipline will authorize the committee
conference relations to take over responsi-
y and deal with *all* matters having to do
n their conference relationship.

n a letter announcing this clarification sent
ach of the bishops, Dr. Harmon indicated
the new president of the Board of Min-
rial Training, who had presented the re-
to the General Conference, had con-
ned that it had been the intent of the Gen-
Conference to resolve any conflict or over-
ping of duties between these two annual
ference agencies.

pport For Arab Refugees

HICHESTER, England (RNS) — Support
Arab Christian refugees in Palestine was
ed here by Yusik al Bandak, son of the
or of Bethlehem, at a meeting with lead-
of the World Council of Churches.

he Arab visitor discussed the refugee prob-
with Dr. Henry Smith Leiper, of New
k, associate general secretary of the World
ncil; Clifford P. Morehouse, editor of
Living Church, unofficial Protestant
scopal weekly published in Milwaukee,
., and other American churchmen who
nded the recent meeting here of the
rld Council's Central Committee.

andak reported that the influx of refugees
the Bethlehem district has increased the
ve population from 30,000 to 60,000. He
they were receiving aid from the Inter-
onal Red Cross, but this assistance would
e at the end of October.

Ie appealed to the churchmen to help pro-
funds for the permanent resettlement
he Arab refugees in the Bethlehem area,
announced he was planning to visit the
ted States in September to plead the refu-
' case before the United Nations General
embly.

A Wide Circuit

W. Reid

l and History Textbooks

recent statement on religious motivation
istory, given by the retiring dean of Yale
inity School, Dr. Luther A. Weigle, to
National Council of the Boy Scouts of
erica, gives all of us serious thought con-
ing the morrow in our beloved land.

I have been reading a little book that was
lished for use in the public schools of
of our New England cities which recent-
celebrated its tercentenary," said Dean
gle. "It is a city that was founded in
itan religious faith, and that has had a
ble history. This book was supposed to
that history, so that the children of today
ht appreciate their great heritage. Again
again, as reference is made to major crises in the life of the city and the nation, this statement is the only reason given: 'They did not like' something or other. How can a boy know what great moral and political issues were at stake? How, indeed, can he know that there are any such moral issues, if men are always moved simply to what they like or do not like?

"Yet this book is typical of much that goes on under the name of education. When it omits faith in God from its teaching, a school gives a distorted and untrue view of history, and of literature, and of human society. It puts itself in the anomalous position of attempting to perpetuate and advance American culture without informing our children concerning the faith that inspired and sustained that culture. It seeks to pass on to children a great heritage from our founding fathers, but despoils it by eliminating all reference to what the fathers deem to be their highest motives. Its hope is that the children will in maturity do what is just and right, but it carefully refrains from letting them know what our fathers regarded as just and right, and why they did so. It undertakes to launch them upon citizenship in a democracy without equipping them with those inward controls of conscience and faith which are necessary if democracy is to be anything other than a welter of conflicting wills.

"Sixty years ago, in his classic treatise on 'The American Commonwealth,' that keenest of all foreign observers of American life, James Bryce, commented on the place that religious faith held in the founding of our country and in the perpetuation of its ideals. 'One is startled,' he went on to say, 'by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundation (of religion) it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep. Would the moral code stand unshaken, and with it the reverence for law, the sense of duty towards the community and even toward the generations yet to come? Would men say, 'Let us eat and drink for tomorrow we die?' History cannot answer this question. The most she can tell us is that hitherto civilized society has rested on religion, and that free government has prospered best among religious people'."

"Since Bryce wrote these words, history has answered the question. We know now what happens when nations forsake God, deny the moral law, and deify the state. And we do not want that to happen to America."

• • • • •

The Foolishness Of God

"One day, in my despair, I threw myself into a chair in the consulting-room and groaned out: 'What a blockhead I was to come out here to doctor savages like these!' Whereupon Joseph quietly remarked: 'Yes, Doctor, here on earth you are a great blockhead, but not in heaven'."

—— *Albert Schweitzer*

• • • • •

5 Builders Wanted In Africa

The Methodist Church, about to launch on a program of building schools, churches, hospitals and residences in Africa, is seeking five construction engineers and builders to supervise and plan the new projects. Service will be in the Belgian Congo, Angola, Southern Rhodesia, and Mozambique, and three-year contracts will be given.

Men experienced in the building field are needed, between 25 and 40 years of age, members of some evangelical church, and ready to enter the work with the purpose of doing a Christian service for future generations. Remuneration for men and families will be on the usual missionary basis and include travel to Africa and back, housing, etc. It is hoped that some of the men will desire to make this a lifetime service after the three-year contract period.

Bishop Newell S. Booth, of Elizabethville, Belgian Congo, described the job in this way:

"You will need to supervise the construction of building and concrete masonry with of course a good deal of woodwork in the roofs and fittings. The situation is quite primitive insofar as workers and materials are concerned. Our missionaries have needed to train their workers as they went along, so now there is a fairly good group of workers at the various stations, but they need further training and others need to be trained. So part of your work will be to help train carpenters and masons. Masonry should include brick and concrete. Carpentry should include funiture making as well as the more general types of woodwork for a building.

"We have to prepare our own building materials. The lumber is in trees in the forest and the bricks are still clay in the ground. So your work will include the supervision of sawyers in cutting the trees and making the lumber."

If you are interested in one of these jobs, or know anyone who is, write to Dr. M. O. Williams, Jr., Board of Missions, 150 Fifth Avenue, New York 11, N.Y.

Spiritual Schizophrenia

(Continued from page 5)

professional philosophers are ignorant of the fact that until the nineteenth century speculation was theocentric, and they are even disconcerted to discover that ethical interests have outweighed those of detached scientific curiosity in the history of Western metaphysics. The one notable exception to the general trend towards nihilism in our times is that of theoretical physics, which has now discovered the error of its nineteenth-century presupposition, namely, that it can effectively proceed without some knowledge of its own history and that of both metaphysics and theory of knowledge. In this connection it is interesting to note that Einstein has stated his debt to Hume in liberating his mind from the dominance of traditional scientific concepts.

The Isolation of Religion From Modern Science

Inasmuch as religion is an unequaled source of prophetic vision and moral energy, as well as the possessor of unique techniques of value-discovery and metaphysical insight, its separation from the scientific and speculative currents of the past four centuries is both regrettable and tragic. The disinterested and uncensored conclusion of the massive scholarship of this century judges the theological, and in part the ethical, concepts of orthodox Western religions to be outmoded by the modern scientific revolution that began with Copernicus, Brahe, Galileo, and Kepler. Orthodox Judaism is still living in the second century B.C. Orthodox Protestantism or Evangelicalism is living in the fourth century A.D., if not earlier. Orthodox Catholicism is living in the tenth century. Roman Catholicism is living in the thirteenth century. The situation of Judaism is explained by its general cultural and racial isolation from the mainstream of Western history during the past two thousand years. That of the two orthodox branches of Western Christianity is due to the peculiar fact that Protestantism took its rise in the sixteenth century, about one hundred years before the full impact of the scientific revolution. In reacting to the fracturing movement of Protestantism the Roman Catholic Church at the Council of Trent in the sixteenth century froze its theological system with the modernist outlook of the thirteenth century. Protestantism itself, led by Luther, who incidentally was a professor of scholastic philosophy, proposed to escape from errors in the Christian system, derived from classical culture, by eliminating the Greek component of Christianity altogether. This meant the identification of religious metaphysics and ethics exclusively with a book written by a people who were not only pre-Copernican in their outlook, but prescientific as well. Thus Protestantism not only split from the modernist intellectual and scientific movement but, by eliminating Greek values altogether, it robbed Christianity of those concepts and metaphors by which the theological object, the Divine, could be given vivid, significant, and potent formulation for the intellect of our own era. This is indicated most forcefully in the inability of Calvinism, the dominant theology of Protestantism, to formulate a vivid concept of God in terms other than those of sheer power.

Thus Christianity in the modern era ceased to provide the intellectual leadership that it successfully did in the Middle Ages, and has become increasingly sterile of ethical influence over the practical leadership of the world of affairs. The ethical breakdown of Europe during the past thirty years is one striking instance of this fact.

The Fracturing Consequences of Galileanism

The remaining major instances of fracturing in modern Western civilization can be traced to the expanding influences of a single concept that is more precisely identified with the scientific philosophy of Galileo; and, therefore, it may be called Galileanism. For the convenience and advance of scientific investigation Galileo was led to define Nature as a system of inert masses or bodies moving in space according to simple mathematical laws, and he advanced the metaphysical hypothesis that all of the values commonly associated with it, such as color, sound, aroma, and the like, and by implication, beauty, spontaneity, life, consciousness and purpose, are to be relegated exclusively to the sphere of mind. This meant that Nature was no longer to be considered as similar to man in any sense, however vague or remote, but was to be identified with factors that are the very opposite of those embodied in human nature. Nature, in short, is a pure mechanism devoid of all value, inexorably obeying simple laws of mathematical necessity. This of course involved the repudiation of the Greek mystical and aesthetic view of Nature, and the elimination of every property which attributed divinity to it. Furthermore, Nature, which to the Greeks was the musical or poetic symbol of God, if not, in its center, Diety itself, was now regarded from the standpoint of what the Greeks called *insolence*. Where the Greeks had enjoyed Nature reverently as the content of religious and aesthetic values, Galileanism proposed to r duce it to the status of a slave or instrument value, like the genii in the bottle. Thus Ga leanism, envisioning the use of Nature f the benefit of man, at the same time robb man of basic aesthetic and mystical valu and likewise encouraged the inversion of t gravitational center of good to which refe ence has already been made. Galileanism, brief, encouraged the deification of man, though in so doing it robbed him of tho objects which, reflected in concrete hum experience, gave him value-content.

The fundamental speculative problem th Galileanism created, however, was that the relation of man to Nature. If man a mind has no natural properties, and if N ture has no spiritual properties, how can w get together? How is it possible for a thoug to change the motions of the atoms of m brain, or of atoms to change my thought Yet if this is not to be explained, can we a sume that man has any creative power wha soever? Are we not led to the conclusi that Nature is a thought in man's mind, o on the contrary, that man is but a shado accompanying the chemistry of the huma brain? Descartes specifically posited this pro lem and bequeathed it to posterity; and su sequently the mind-body controversy becam as important as that over universals in t Middle Ages. To the extent that mode thought has followed Galilean models, mi has lost all dignity and worth. The cha acteristic conclusion of the scientific view the world is epiphenomenalism, that is, t doctrine of the sterility of mind. Thus w have the ironical situation that the dream seventeenth-century thought of enslaving N ture to man ends by enslaving man to Natur and the prophetic story of Frankenstein b comes a doctrinal actuality.

Under the impact of Galileanism, moreove mind becomes denuded of value. Under th viewpoint Nature is fragmented into a sy tem of particulars; and when this account translated into a theory of mind, the spiritu world becomes a congeries of sense data a images, or what Hobbes called "phantasm This nominalistic view emerged in the lat Middle Ages where its sting was softened the cushion of an authoritarian theology. D nuded of this meliorating principle it lea quickly to value-nihilism. For on this theo values, like spiritual or mental facts in ge eral, become bits of psychic stuff, wheth abstract pleasure-feeling or animal impul Furthermore, nominalism combined with t

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octrine of chemical determinism or the ster-
ity of consciousness leads directly to skepti-
ism, since it is difficult to see how the value
f "truth" can have any significance where
deas are visual pictures and beliefs are func-
ons of brain chemistry.

It is impossible to indicate in any detailed
vay the wide ramifications of Galileanism
or human life. One very pregnant conse-
uence of it, however, has been the fracture
etween ethics and such social processes as
conomics and politics. Every schoolboy
nows that political materialism, that is, pol-
tics divorced from ethical principles, was
iven express formulation in the Renaissance
y Machiavelli. Adam Smith applied the
ame principle to economics in his classical
"Wealth of Nations." As Hume had at-
empted to provide a Galilean, or more ac-
urately, Newtonian account of the human
nind and its values, so Smith proposed a
Galilean-Newtonian account of economics.
This meant an explanation in terms of simple
moral processes. The specfic processes, in
Smith's account, that correspond to Galileo's
hree laws of motion and Newton's mathe-
natical principle of gravitation, were those
of supply and demand and the higgling of
he market. Smith's account justified the
notorious treatment of workers in the nine-
eenth century, under the amoral, Galilean
view that labor is a commodity like wheat
or gold, and that from the standpoint of eco-
nomics a laborer is a factor "hand" rather
han a living soul. Marxism is the same doc-
rine inverted, or, if you please, it is Smith
stood on his head. If in the name of eco-
nomics, as a ruthless, amoral Galilean science,
Smith could provide a doctrine justifying
he Machiavellianism in nineteenth-century
business, Marx proposed an equally ruthless,
amoral Machiavellian doctrine of the destruc-
ion of capitalism. It is for this reason he
named his system "scientific" socialism, to
ndicate that it had no place for ethical the-
ory or principles and remained loyal to the
Galilean ideal. Thus the final fracturing of
he modern Western world into warring
classes, whose belligerency is thinly disguised,
upported by a philosophy of cynicism, and
ts fracturing into the sharply drawn lines
livided by the iron curtain, is simply the
atest development of the operation of the
Galilean principle.

Conclusion

We have seen that the schizophrenia of our
ontemporary Western culture is derived
rom a series of ideas emerging since the
Renaissance that have served to fracture the

46 young Methodists who are going to India for three years of missionary service this fall. They are pictured on the campus of Hartford Theological Seminary where they are now taking six weeks of special training.

healthy unity of our civilization. Unity can be provided only by effective ideas, and at the present time these ideas do not exist. In the Middle Ages unity was effected by the philosophers in the monasteries, by the moral control of the laity by the secular priesthood, and by an administrative hierarchy in Rome. The Church, however, is in no position to repeat this miracle, for it has taken its stand against the modern scientific and speculative revolution, and in consequence intellectual leadership has passed from its hands. Nor is the situation in the secular sphere of philosophy any brighter. Contemporary philosophy is itself suffering from schizophrenia through the loss of wisdom which results from its nihilistic split from history and the classical tradition. So far as there exists systematic philosophy it is chiefly of a type that offers little to convince, galvanize, synthesize, or inspire. Modern materialism, furthermore, is nihilistic in the sense that it condemns man to the standpoint of tragic pessimism.

Perhaps all we can do is to hold on to our seats and go along for the ride. There are two pedagogical suggestions, however, that are worth considering. So far as we may hope for dynamic ideas that are capable of unifying and galvanizing our culture, we must expect that they will emerge out of religion and philosophy. If this be so our only hope lies in a better-trained clergy and a more humanely endowed philosophical personnel. Better training for the clergy means specifically more courses in natural science and philosophy, which would give them some access to and sympathy with the intellectual revolution of the past four centuries. Better training for philosophers means wider and more sympathetic access to the humane and spiritual values of the history of Western civilization including its theologies and religious literature. But this would force both groups of students into a lengthened course of studies such as now only the Jesuit priesthood pursues. This seems impractical, and yet perhaps anything is practical if it can help salvage Western civilization. — Reprinted from *The Personalist,* Volume XXX, Number 3, Summer 1949.

5-Minute Sermons For Summer

KNOXVILLE, TENN. (RNS) — Five-minute sermons at Sunday morning and evening services during the summer are being tried by the Rev. Prince A. Eades, pastor of First Methodist Church in Greeneville, Tenn.

"The response has been good," Mr. Eades said. "A noticeable difference in the large number of parents with small children attending the services has been observed.

"Attendance at church services has increased during the summer months, instead of decreasing, as is usually the case.

"I believe that a 30-minute sermon can be condensed into five minutes without losing any of the essentials."

Mr. Eades served nearly four years as a chaplain in World War II. He found that it was necessary for the chaplains to conduct many services on Sunday, and the services had to be brief.

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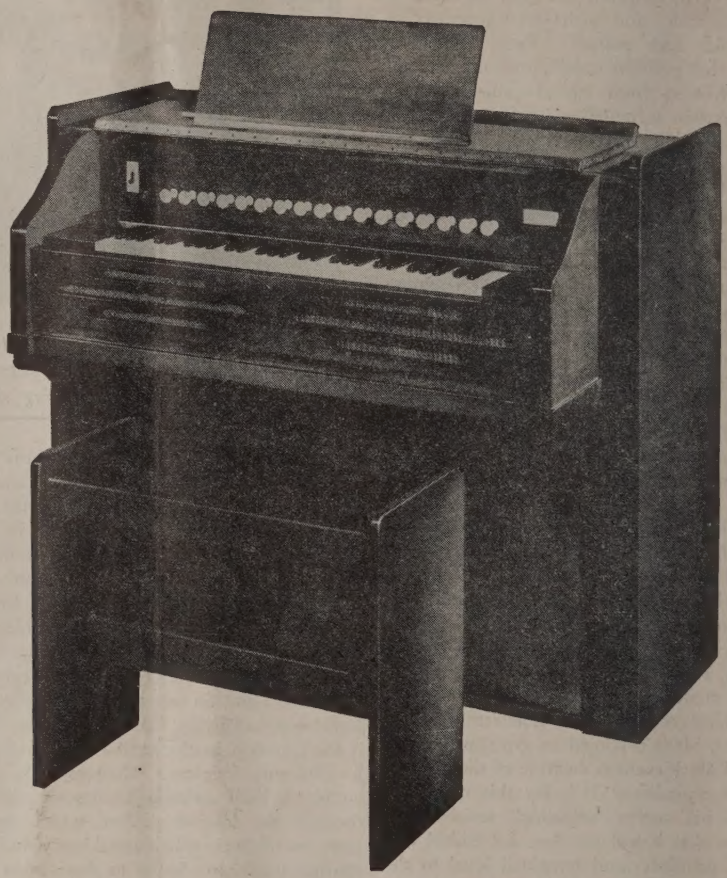

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